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The AMERICAN FRIEND

[JANUARY 4, 1951]

Looking through January into the New Year Photo by Howard Willoughby

BASIC CHRISTIANITY TODAY

D. Elton Trueblood

THE DARKNESS DEEPENS

Editorial

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1951

Editorials . . .

"The Darkness Deepens . . .

. . . *Lord with us abide.*" It is not time to toll the bell or to assume that war is inevitable, but the shadows across the nations have deepened and a storm is threatening. A state of "emergency" existed long before it was declared. It reaches far back into the policies of the past decade or more, so far as international policies are concerned, but much farther back, and deeper, so far as human resources are involved.

Just here we shall leave the political and military complexities, not because Christian faith is not concerned with them, but because the basic answers lie within our minds and hearts as Christians and responsible citizens. What kind of people *should we be* while we are trying to discover *what to do?* Right mentality and spiritual poise are a large part of constructive action. Let us face a few basic realities by which men live. When we can not longer hold our ground on the frontiers of political thought and action, we can retreat to the spiritual center of our lives, and from it work our way outward through our problems.

* * * *

How shall we think about God? When the disturbances of a year, or a decade, shake our political or material structures, it is well to think of God as the Eternal. The "immortal sea which brought us hither" is greater than its storm swept surface. Whatever waves bare their teeth, underneath them are the eternal tides which still ebb and flow. It is strange how coolly we read about the invasions of Tartars and Huns in the past, the overthrow of governments and the pillage of cities. These are accepted as a matter of course in history, and yet we develop a state of hysteria if a disturbance of *our* life threatens *in our day.* It is right that we should be deeply concerned, but it is also important that we remain sane.

God is our "constant." Our faith in Him gives us a foundation that cannot be shaken. He does not tremble under the explosion set off by mad men. His kingdom comes not by explosions except they be as silent as those of cherry buds in the Spring. His character is love. That is the ground of our hope, over-reaching our contemporary problems.

If God is love, his ways, being consistent with his character, are also loving. He cannot "do evil that good may come." It is only men who, not knowing adequately the ways of God, and limited in their abilities, face the alternatives that offer the "lesser of two evils." There is, in God, no "lesser of two evils," and no "lesser of two goods." There is only goodness, expressed in more or less *adequate* ways by men. Believing this, we also must count ourselves, each of us, in some measure, with the transgressors. Along with our neighbors we are short of perfect love. We must see that not alone in *the unusual problems accompanying war* but in *the usual problems faced in daily life* we are compromised. But there is a true way, a perfect love, unchanged, even when men are morally confused. Such a faith in the constant, loving God can steady us.

* * * *

How shall we think of men? During recent years, men have learned the science of condensing great documents into small films that can be enlarged again at will. In a dot at the end of a sentence, they have written words of instruction and information for secret communication. There is a spiritual parallel in the resources of man. He lives in a universe so great that it is beyond his comprehension of measurement. Yet in his soul, there is something like the great cosmos in which he lives. In some sense he is a microcosm. He holds the universe in his heart—a universe that is spiritual and all but infinite in its possibilities. When the world without is in chaos, he can try to maintain an orderly world within.

The amazing aspect of the nature of man is not in what he has accomplished, but in what he can become and what he can do. As measured against the background of time in which man has probably been on earth, the age of "civilization" started only yesterday. If the history of man were filmed and speeded up into the space of an hour, he would be seen literally leaping from savagery and the anarchy of the jungle to modern organized society. Curiously enough, while he has sharpened his weapons and increased his fighting power, he has also sharpened his sense of duty. Conscience has a stronger hold upon him. Not only has he split atoms and rolled them into a capsule of death, he has also developed a sense of values. When he now fights, it is not generally in a lust for blood. It is for survival and not for carnal pleasure.

Whether another war shall darken the world or not, this inner spiritual sense of duty to his fellows rises steadily in man like the morning sun. This grand truth can outlast all of the clouds and eclipses that hide the dawn within him. Even so, his future has no guarantee. He is on no escalator of success. He still

can choose, and he can choose the wrong as definitely as the right. Only as he turns from darkness to the Light can he be saved.

Such a faith in what God through man can do should save us from despair when there is much to discourage us. During these days, we can remember the truth about men.

* * * *

How shall we think of human relations? The great capacity in man, and the most hopeful, is his capacity for fellowship — not only to find it as a satisfying friendship, but also to use it for the high and glorious destiny for which God created him. Our hearts were made for fellowship with God but not without fellowship with one another. Robinson Crusoe on his lonely island was alive so far as the physical body was concerned, but when the boy called "Friday" came to live with him, a new meaning, a new potential, came into his life. Friday saved Crusoe from a creeping death which only fellowship could prevent.

There has been abundant evidence that men can create a new life through fellowship. They have far more ability, and certainly more taste, for that than for the fratricide of war. On the world level, the League of Nations was a first global attempt to cooperate for the good of all. The League failed, but the trial and error, the known failure and successes in it have greatly aided the United Nations. Men are doing something new, and being new it must run the hazards of experience. Whether the United Nations fails or not, everyone knows that it is good sense and that in some form the same idea must be continued.

* * * *

How shall we live? No one, not even a King or President, can do any one thing that will reverse the tide of fear. Much less can the ordinary citizen change greatly the trend of the hour. But this he can do—he can try to assume in his own personal thought, life and relationships the attitudes which he would like the nations to have.

Knowing that racial and class interests keep men from their common good, he can strive to practice good will. He can let his light shine when the world is the darkest. He can deepen his faith in God and develop his belief in men through fellowship with them. When the massiveness of evil threatens to overwhelm the world, he can try to be the microcosm, the world within, out of which the better world finally is built. He can try to *be* the answer to his prayer.

* * * *

What shall we do? Having seen the necessity of *being something* before *doing something,* the concerned Christian does not stop there. He is not interested merely in saving his own soul. He may not be an "expert" in world affairs, but he has influence and he wants to make it count. But he must not be disappointed or discouraged if he cannot do some great thing, or answer the questions which the world situation presents to him. There may not be *much* that he can do, but he can do something.

First of all, he can try to see the problem. Too often men try to answer a problem before knowing what it is. They come with an ideal answer and insist that the problem yield to it. It so happens that problems are not worked out practically that way. Human problems do not have the simplicity of arithmetic, but nearly always there are ways of penetrating a world problem with imagination and inventiveness. A small group at study, or individuals through reading and thinking can become more intelligent world citizens.

That growing body of concerned, enlightened citizens, is finally the real answer to world disorder. Whether tomorrow or in years ahead they will, under God, rise and claim the heritage of free men.

(To be continued)

Free Enterprise for Exploiters? Plans to remove all Federal control from Indian affairs is the purpose of a bill to be introduced to the next session of congress, according to *Indian Truth.* To many American ears, the prospect of lifting Federal control from almost anything sounds like music. But is it? Without being an expert on Indian affairs, one might rightly doubt the wisdom of such a move unless it provides some continuing regulations which will be strangely like Federal control. Not every move away from Federal control is a move toward freedom. In the case of the Indians, it might mean free enterprise for white thieves. Control of Indian affairs, in some respects, is instead Federal control of white greed.

E. T. E.

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Basic Christianity for Today

By D. Elton Trueblood

Elton Trueblood, Professor of Religion and Philosophy at Earlham College, returned from a European trip last fall just before addressing the Five Years Meeting at its sessions in October. This article is a condensation of his address.

AS we come to the close of Five Years Meeting, all of us have our eyes forward. We know that we have had three hundred years of wonderful history and for these years we are grateful but we are chiefly concerned with what we ought to be in the coming days and years. Furthermore we are concerned not only with ourselves, but with the whole movement in the modern world which may be called *Basic Christianity* and which cuts across many denominational lines. This is marked by a positive emphasis which takes us beyond all the negativity of sectarianism.

As we look about the many denominations, we find that there is a great new wave of interest to an amazing degree. There is a transcendence of the spirit of censoriousness so that each group is trying to see not what others ought to do or what others are failing in doing, but what the persons concerned ought to do. What we need now is a plan for the coming days, especially for the Society of Friends, and what I propose is a program which, if we would follow it faithfully, would make our movement into a healing force in the entire world. This program has four points.

Baptism by Fire

First: Baptism by fire—by this we mean that we must face our task with passion. Our shame is that we are so cold or so lukewarm at a time when the sands of history are rapidly running out. It is foolish and false to say that Friends do not believe in baptism. We believe in it with all our hearts, and we are especially reminded of the words of John the Baptist, "I indeed baptize you with water, but there cometh one after me who will baptize you with the Spirit and with fire." Our self-condemnation lies in the fact that these words have been so imperfectly demonstrated in our own movement.

The second point in the program is that our work must be entirely out-going. We must be the kind of people who put the center of our interest, not in our own society, but in the needy areas of the world. It is not enough for us to be people who keep up our right little, tight little societies, always encouraging one another in our own convictions. We must, of course, have a base from which to start, but our ideal will never be achieved unless most of us put most of our energy into the effort to reach those hitherto unreached.

One of the most striking things about the early Quaker movement was the fact that it was continually sending out missionaries, especially from places like Swarthmore Hall. The members of this one meeting were very largely missionaries throughout the seventeenth century and in this lay their power. We must remember that the early Christian church did not *have* a missionary society for the very good reason that the entire church itself *was* a missionary society. I should like to see the development of a number of men and women in such a direction that they are willing to accept the many calls which come to Friends today to interpret our message in all parts of Christendom. There probably never was such an openness for this as there is at this moment, and the shame is that so few are ready to take the opportunities when they come. We need not label what we say as Quakerism, because the tag is not very important. It is interesting to know that when we do not label it, it is nearly always accepted.

The third point in our program is that we must be a reconciling force. Our time is marked very largely by the fact that it has in it so many tensions. These various tensions will be the chief subjects of consideration in the study booklet put out by the Friends World Conference Committee for use during this coming winter. There are tensions between the east and west, between the full and the hungry, between the colored and the white, between the Jew and the Gentile, between Christians and those of other faiths, and many, many more. If we are to be a really Christian body in this our time, we must be concerned not only with our own affairs, but with the over-coming of these tensions in the world outside. Wherever we are, we must heal and thus carry on in a modest way the Divine task of reconciliation to which we are called. It is to be devoutly hoped that Clarence Pickett or someone like him will soon be able to go to Moscow and sit down, not as an official, but as a concerned person, trying to reach the hearts of the leaders of the Soviet regime. When this occurs, we are acting in our major tradition.

The Symbol of the Yoke

The fourth point in our program is that we must accept discipline. More and more, the appropriate symbol of our time will be that of the yoke, because Jesus said, "Take my yoke upon you and learn of me." The yoke stands for the disciplined life, because it means the renunciation of an empty and self-centered freedom in which we try to do just exactly what pleases ourselves. The Society of Friends ought to become a disciplined body of Christians who accept the yoke of common work at the same time that they accept the yoke of a devotional life which toughens and strengthens us.

Undoubtedly Jesus made ox yokes in the carpenter shop in Nazareth and knew that when the yoke really fit, the ox was able to carry and pull heavier loads. Our task is to find the yoke that will fit us so that we become yoke fellows of one another and yoke fellows with Christ. The Cross has been a magnificent symbol of the past, but today it has lost much of its significance because it has become a mere piece of jewelry or a decoration, but if we can bring some new symbol to bear upon the life of Christians, it may be most effective. Whether we wear the pin in the shape of the yoke or not is not wholly important, but whether we have the idea is important indeed.

My hope is that the Society of Friends may rapidly become, in this distraught century, something like a Commando group of persons who are willing to strike out in many redemptive enterprises, so that we are no longer merely one of the branches of Christendom, but an effective force throughout Christendom. We do not need more branches on the tree, but we need desperately something to affect all the branches which now exist.

Many of us are becoming truly encouraged about our movement, and this Five Years Meeting has been the chief means of the encouragement. We have been amazed at the amount of power that has been shown here and by the ability of the group to make its own decisions in an honest and democratic manner. We begin to see that some of the promises are being fulfilled. Rufus Jones, shortly before he died, asked the insistent question, "Are we ready?" Tonight as we end the Five Years Meeting sessions, it begins to look as though some are actually able to answer this question in the affirmative. It is no wonder that we have made central the prayer, "Speak to thy children that they go forward."

FROM THE EPISTLE OF PHILADELPHIA GENERAL MEETING

To All Friends Everywhere:

Troubled by the hysteria of fear which is sweeping our nation and by its search for security through increase in military strength and the limiting of civil liberties, we are heartened by the deep sense of unity or purpose, transcending diversities, that permeated our sessions early in our deliberations.

Through all our meetings we have been conscious of a tremendous sense of the need for helping men's endeavors into the ways of peace through reconciliation and mediation. The problem of securing this peace is the most important consideration of our generation. There is a new community and a new world to be fashioned. This is our hour for humble and dedicated service.

Early Friends went out in faith, not knowing whether their endeavors would end in the attainment of their goal, and many never saw the end. Our Society today needs "great accessions of spiritual power" to enable it to move into the larger fields of usefulness to which we are called. We have been used by God at times in the past to further His Kingdom. May we be given the faith, courage and power to help in building this new world of tomorrow.

There is a call for men and women consecrated to the ministry of reconciliation. Experience is essential. True ministry is rooted in prayer and in a continuing sense of God's guidance. Our Monthly Meetings should be vital generating centers where spiritual power may be found sufficient unto our needs. We must have implicit faith in the power of conciliation and in man's inherent responsiveness to lovingkindness.

There is new life stirring, a growing ground swell of discontent with old patterns of procedure. A host of seekers surrounds us and the time is now.

Signed on behalf and by direction of Philadelphia General Meeting of the Religious Society of Friends, held Eleventh month 2nd to 4th, 1950

George A. Walton
Alice F. Crosman
Agnes N. Stokes
Clerks

What we (the United States) do have to prove to the world is that we can help a country without destroying it. If the Air Force demolishes the roads, bridges, public utilities and factories of all Korea, the "victory" when it comes will indeed be Pyrrhic. Even if the operation is successful the patient will be dead.

Walter Lippmann

The Church and Youth

A Major Problem

By H. Millard Jones

The author is a member of the Board on Peace and Social Concerns of the Five Years Meeting, address 1410 Severs Street, Dallas 16, Texas.

IN a discussion of the relationship of young people to the church we should, in all fairness, seek to understand some of the difficulties under which the present generation of young people are living. Not that the misbehaviors of youth shall be excused on the basis of those difficulties, but that we may better know how to cope with situations as they are.

There is in progress an eternal and inevitable conflict between good and evil, right and wrong, righteousness and unrighteousness, Christianity and paganism. The victory in that conflict will go to the forces that capture the youth. The potentialities of victory are with the church, but the church must understand and win youth, help youth solve its problems, protect youth from its moral and physical enemies.

Some Important Facts

Here are some of the facts of the life of our time that we must understand and change if the youth of today are to be the men and women of an active, aggressive and victorious church of tomorrow.

1. Two-thirds of the alcoholics in America began their drinking during their high school days.

2. Estimates are that from fifty per cent to sixty per cent of the population over fifteen years of age drink at some time or other. Of these, approximately 3,750,000 are problem drinkers or alcoholics, with 750,000 of them in the classification of chronic alcoholics.

3. Licenses are issued by the State of Texas to churches to sell alcoholic beverages in their recreation departments. This same situation may prevail in other states. Check with your liquor control agency for the facts in your state.

4. Pressures on youth, both in the church and out of the church, are terrific. The seductively enticing advertising of alcoholic beverages by newspaper, magazine, radio, television, and billboard tend to put youth "on the spot" and coerce them to drink.

5. Social pressures, going along with the gang, examples of leading citizens, in some instances of church leaders, liquor in the home and being served at social functions by parents, the omnipresent liquor store or tavern, all these tend to break down the resolution of youth to keep "Dry and Spry."

6. The fact that manufacture and sale of alcoholic beverages is legal and protected by government lends pressure in the direction of acceptance of drinking by young people.

7. The indifference of the church and church people, in many instances, constitutes the final push that sends youth over into alcoholic indulgence.

8. The facility with which many people of good repute substitute the principle of money-making or money-saving, as in the case of liquor for revenue, for moral principle and conviction serves to make youth doubt the validity of loudly extolled moral principles.

Church Responsibility

The church has definite responsibility for its youth and if the church does not faithfully and effectively discharge its responsibility toward its youth it can definitely count on losing them.

Among his very last words to Peter, Jesus sought to urge upon him the urgency to "feed my lambs" and "feed my sheep."

The future of the church is directly dependent upon its youth because the youth of today are the only members the church will have tomorrow. The character of the church tomorrow will be the result of the thoroughness of the work of the church of today. The church perpetuates itself in its youth program and in its attitude toward youth.

The church can discharge its responsibility by:

1. *Teaching the facts.* Scientific findings as to what alcohol is and what it does physiologically, psychologically, morally, socially and spiritually are now available in great profusion and should be used in our church educational program.

When we refer to teaching "What alcohol is," we do not necessarily mean to spend time and effort to implant the knowledge that ethyl alcohol is a chemical compound of the formula $C_2 H_5 OH$, is a colorless liquid, that it burns with a hot flame and has an acrid or sharp taste. That information is important to the chemist. What our youth needs to know about alcohol is what it is from the standpoint of its actions and reactions upon the human personality.

The latest classification of ethyl al-

cohol is that of an anaesthetic. It has the very definite properties of (1) sedative-hypnotic drug which produces quietness, calmness, relieves nervous tension, promotes sleep without first inducing intoxication; (2) narcotic which relieves pain and produces deep sleep or stupor; (3) analgesic which relieves pain without producing sleep; and (4) general anaesthetic which induces a progressive, descending depression of the central nervous system which can result in the cessation of all the life functions, or death.

Alcohol has certain physiological effects, due partly at least to the fact that the calories of alcohol are substituted for the mineral vitamin content of a balanced diet which results in a nutritional deficiency giving rise to numerous diseases.

Because of its action on the central nervous system, alcohol affects behavior in a number of ways, often rendering the drinker dangerous and in many cases making him unmoral and at times immoral.

2. *Setting an example of moral uprightness.* Precept and example go together very well.

This matter of Sunday school teachers dodging the quarterly temperance lesson because it takes a little extra work to prepare for it, and preachers refusing to preach on the liquor evil because they are afraid some drinking or drink selling member of affluence will be offended, is serving to build up in youth a tendency to look askance at all moral pronouncements of the church.

If a person is not willing to abide by the stated belief of his church he is unworthy of membership in it.

To hold its youth, the church must demonstrate an honesty of action and sincerity of purpose in keeping with its high-sounding statements of belief. Youth is held to the church, not by the executives and leaders in the headquarters offices, but by the local members in community life and action. Youth cannot swallow hypocrisy!

3. *Community action for the protection of its youth* against injurious influence, notably the liquor traffic, on a local, state, and national level.

Failure of the church to take active opposition to the liquor traffic indicates its unwillingness to fight for its youth and youth notices that dereliction.

The youth of America is desperately in need of careful and sane leadership. It is likewise desperately in need of aggressive and effective protection from the forces of evil which perpetually threaten it. The church must give that leadership and protection.

FRIENDS IN THE NATIONAL COUNCIL OF CHURCHES

By the aid of fellow delegates, the editor collected the following information on the Friends present at Cleveland during the Constituting Convention held November 28-December 1, their relation to the National Council, and the names of other Friends not present but members of the Council or one of its departments. Full information was not, at the time, available. There are probably others, missed in this brief survey.

A. Ward Applegate (not present) of the Board of Missions of the Five Years Meeting: on the Division of Home Missions.

Mabel G. Bailey (present) of New England Yearly Meeting: on the Board of Managers of the Women's Department.

Anna C. Brinton (present) of Philadelphia: on the Division of Christian Life and Work, member of the Committee on Message for the convention, and member of the General Board of the National Council of Churches.

William W. Cadbury (present) of Philadelphia and formerly of China: on the Division of Foreign Missions.

Henrietta Carey (not present) of the United Society of Friends Women: on the Division of Home Missions.

Russell Carter (present) of Haskell Institute, Kansas: on the Division of Home Missions Indian Department.

Merle L. Davis (not present) of the Board of Missions of the Five Years Meeting: on the Division of Foreign Missions.

Errol T. Elliott (present) of the Five Years Meeting: on the General Board of the National Council of Churches, on the Division of Christian Life and Work, and member of the Committee on Message for the convention.

Mary K. Farquhar (not present) of the United Society of Friends Women: on the Division of Foreign Missions.

Leonard Hall (present) of the Board on Christian Education of the Five Years Meeting: on the Division of Christian Education, and Denominational Staff Council.

John T. Haramy (present) of Western Yearly Meeting: on the Division of Christian Life and Work, representing, as President, the Indiana Council of Churches.

Dorothy Biddle James (present) of Philadelphia: on the Division of Christian Education.

Samuel Levering (not present) of the Board on Peace and Social Concerns of the Five Years Meeting: on the Division of Life and Work, Department of International Justice and Good Will.

Clyde A. Milner (present) of the Board on Education of the Five Years Meeting: on the Commission on Higher Education, representing, as President, the North Carolina Council of Churches.

Russell Rees (present) of the Board on Christian Education of the Five Years Meeting: on the Division of Christian Education, and member of the Committee on Resolutions of Courtesy for the convention.

Ellen P. Robinson (not present) of the United Society of Friends Women: on the Education Department of the Home Missions Division.

Wm. Merton Scott (present) of the Board on Peace and Social Concerns of the Five Years Meeting: on the Board of Church World Service, Denominational Staff Council, Alternate on the Division of Christian Life and Work in the Department of International Justice and Good Will.

Lydia B. Stokes (present) of Philadelphia: on the Division of Christian Education.

Howard G. Taylor (present), Secretary for Philadelphia Yearly Meeting: on the Division of Home Missions, Indian Department, and member of the Committee on Resolutions of Courtesy for the convention.

Helen E. Walker (present) of the United Society of Friends Women: on the Home and Foreign Missions Divisions and the General Department of Church Women.

Helen L. Woodard (not present) of the United Society of Friends Women: on the Joint Commission on Missionary Education.

L. Glenn Switzer of California and Merrit Murphy of Indiana (not present), on the department of United Churchmen.

Among the Friends not present though members of the National Council of Churches, whose membership in the divisions or departments was not known were Grace E. Rhoads, Richard R. Wood and Gertrude M. Woodruff of Philadelphia.

Among the Friends present whose membership in the divisions or departments of the National Council of Churches was not discovered were Bruce Hadley, Executive Secretary of the Omaha Council of Churches, and Susannah Crow of Peoria, Illinois, associated with the United Church Women for some years.

Friends in attendance as visitors were Alvin T. Coate, prominent in the history of Friends and ecumenical conferences, Evelyn M. Coate, and Ruth Haramy. These Friends brought to nineteen the number of Friends present, so far as our information indicates. If there were others, inform THE AMERICAN FRIEND!

It would be interesting to know the total memberships or responsibilities of Friends in inter-church organizations and services of all kinds.

OFF AND ON THE RECORD AT THE NATIONAL COUNCIL OF CHURCHES CONVENTION

During the debating of business, making motions, seconding them, moving amendments and substitutes, under the discerning mind of Bishop Oxnam, parliamentarian unexcelled, the editor ventured to Anna Brinton, "It's a great parliamentary show, I love it." To which Anna Brinton replied, with no apparent qualms, "So do I."

* * * *

The story was told of a certain church in which the men were seriously considering the request of the women for an organization of their own. The men, in official control of the church decided to allow the innovation, providing a man was always present in order to know what the women were doing and for what they were praying. We glanced at Helen Walker, Anna Brinton, Lydia Stokes and Dorothy James. There were three-century-smiles on their faces.

* * * *

Aside from the pleasantries that relieved long business meetings, here are some memorable lines heard during the sessions: "Men often dream in marble, then build with straw." "I am fearful of a successful churchianity." "Only a fighting church (refering to those persecuted in Europe) is a free church." "American churches are more interested in *Life and Work* whereas European churches are more concerned with *Faith and Order.*"

* * * *

A "Prayer for Our Enemies" read by Mrs. Henry Sloane Coffin at the Federal Council, preceding the convention, spoke deeply to our hearts as the crisis in Korea brought its shadow over the convention. It was a prayer for which we felt the need and it framed our thoughts into words.

* * * *

The report of the Commission on the atom bomb and the use of atomic weapons has not yet come to hand. It was not adopted by the Federal Council, which met before the National Council convention, but was only received and referred to the churches for study. Only occasional reference to atomic war during the sessions of the National Council brought it to mind.

For meditation: "Are Friends concerned *in principle* because the bomb is atomic and therefore more destructive, or are they concerned because it is a weapon? In what sense do we protest against the greater of two evils — the atom bomb as compared with one hundred of the usual type? Do we oppose the use of the atom bomb *first* of all because it is a weapon and *second* because it is a more destructive weapon?"

The Editor

FROM DANISH FRIENDS

To the Editor:

In reading the Quaker-periodicals from the U. S. A. for the last month, I have been very interested in seeing the firm stand that Friends in your part of the world have been taking with regard to our peace testimony. I am thinking of the statement on peace from the Five Years Meeting in Richmond, of the statement to the conference of Friends that followed the Five Years Meeting with the proposals also from the Young Friends, and finally of the Epistle from Philadelphia General Meeting.

Even if we are such a very small group of Friends in Denmark (Denmark Yearly Meeting has only 40 members) I thought you might be interested to know that we have the same problems as you, and try to express in words and action our faithfulness to all peace testimonies of our Society. I am therefore enclosing a translated copy of a letter which Danish Friends recently sent to the Danish Government and Parliament, who were about to carry a law imposing a special *military tax.* A number of daily papers in Copenhagen brought the letter, and some of them commented on it after having talked with us. The law has now been passed, but we shall, of course, go on taking the next steps, which will be refusing payment of the tax. We may be working closely with the Danish Peace Organisations, who, some of them at any rate, will also take this radical standpoint.

Further, you may be interested to know that Danish Friends sent on the 30th of November a wire to President Truman reading: "We urge you stop war." The telegram was signed by *The Society of Friends — War Resisters International* and *The Women's International League,* Denmark.

We shall be following with interest further developments in the Yearly Meetings in the U. S. A., and I shall let you know also about developments here. May I add that Norweigian Friends are facing a similar tax in Norway, and are also taking a firm stand against it.

With all good wishes,

Elise Thomsen

Copenhagen Denmark

To the Government and the Parliament:

Well knowing that part of the ordinary taxes have been used for military purposes, we have been paying these with great hesitation.

The special defence-tax, which is now suggested, causes us to state once more our Christian testimony that it is our duty to work for such purposes which take away the occasions of war.

Therefore we must dissociate ourselves from the defence-tax, which is inconsistent with our principles, and draw your attention to the seriousness in passing laws which are contrary to the conscience of men.

The Religious Society of
Friends in Denmark (Quakers)

A CALL TO THE LIGHT

Conscious of our own weakness, we feel to sound a call to all meetings bearing the name of Friends, to return to first principles. May we believe in the Light, even the Light of Christ in the conscience that we may be the children of Light . . . We must not trust in outward forms nor in our meeting membership nor in good works. There have been many testimonies in our public meetings to the necessity of being born again, born of the Spirit. We are convinced that there must be a full yielding to God, a complete obedience to his Voice and Light in the conscience. Indeed, this is what the Lord requires of us and this is our only hope of acceptance with Him in this life and in the next. May none of us allow the affairs of this world to encumber us so as to choke out our spiritual life.

From the Epistle of the
Ohio Yearly Meeting of Friends

FROM THE GERMAN CHURCH

At the time when Christendom is preparing to celebrate the feast of Christmas, Peace on Earth seems to be more imperilled than ever before. It is in these circumstances that the Council of the Evangelical Church in Germany appeals to the Christian Churches of the world.

I. We feel impelled to draw the attention of our Christian brethren in the world to the fact that conditions in Germany are developing in an extremely critical manner. Unless new solutions can be found, it seems to us that a new catastrophe is almost unavoidable.

The cleavage of Germany through an Iron Curtain is, not only for our people, but also for Europe and the whole world, a source of danger from which unforeseen disaster may spread.

If steps are not taken forthwith to find a positive solution, the most highly armed forces of the world will shortly stand face to face with each other on the soil of our country, thereby the hope of a peaceful solution of the crisis is extraordinarily slight.

II. In this extremely menacing situation we beg all the Churches of the world to do their utmost for Jesus

Christ's sake for the preservation of peace.

We beg them particularly to use their influence, through their governments, on the United Nations for concrete measures to be taken without delay for averting the danger.

We are not in a position to make direct political proposals. It must be left to the governments and to the United Nations to decide whether a new Conference of the Powers, or an action of the United Nations or some other measure is the most suitable means. We can only beg that the governments of the world should recognize their responsibility and mark out a new way to World Peace, without regard to special national interests or questions of prestige.

III. At this Christmas-tide we beg the Christian Churches of the world to unite with us in prayer for the salvation of peace.

The Council of the Evangelical Church in Germany

Stuttgart,
6 December 1950

THE VOICE OF "THE TIMES"

It is well to know during our current hysteria about Communists that the *New York Times* last summer wrote editorially: "There is virtually no danger from the Communists as a domestic political party. In what Justice Holmes has called 'the competition of the market,' the Communists have been able to win virtually no office of national importance." The editorial went on to say that it was "in the area of espionage, sabotage and subversion that we have to fear the Communists" but that "it is precisely in these fields that we have ample legislation . . . such as the treason, espionage, sabotage and other laws." In another editorial the *Times* pleaded: "We urge the American people not to strike out in blind fear or fury, thereby undermining . . . the very internal security they seek to protect. To do so might give us an emotional satisfaction. But there would not be one Communist less in the country."

URGES AMERICAN FRIEND SUBSCRIPTIONS

To the Editor:

I am gratified that special effort is to be made to increase the circulation of THE AMERICAN FRIEND. The Five Years Meeting cannot hope to grow in influence as it should unless the members keep informed about its work through THE AMERICAN FRIEND. Certainly more than one family in five of our 15,000 families should take it, and the Five Years Meeting should have a *weekly* organ as well as a worthy headquarters building.

ELBERT RUSSELL

St. Petersburg, Florida

FRIENDS SCHOOLS IN THE UNITED STATES

The Friends Council on Education, 20 South 12th Street, Philadelphia, has prepared a list of Friends schools (not including colleges) as follows:

Elementary:

Buckingham Friends School, Lahaska, Pennsylvania.

Downingtown Friends School, Downingtown, Pennsylvania.

Frankford Friends School, Philadelphia 24, Pennsylvania.

Friends Community School, West Chester, Pennsylvania.

The Friends School, Haverford, Pennsylvania.

Greene Street Friends School, Philadelphia 44, Pennsylvania.

Gwynedd Friends Kindergarten, Gwynedd, Pennsylvania.

Haddonfield Friends School, Haddonfield, New Jersey.

Lansdowne Friends School, Lansdowne, Pennsylvania.

Media Friends School, Media, Pennsylvania.

Merion Friends School, Merion, Pennsylvania.

Newtown Friends School, Newtown, Pennsylvania.

Plymouth Meeting Friends School, Plymouth Meeting, Pennsylvania.

Pacific-Ackworth School, Temple City, California.

Pacific Oaks School, Pasadena 2, California.

Rancocas Friends School, Rancocas, New Jersey.

Westfield Friends School, Riverton, New Jersey.

Secondary, with or without associated elementary schools:

Abington Friends School, Jenkintown, Pennsylvania.

Brooklyn Friends School, Brooklyn 2, New York.

Friends Academy, Locust Valley, New York.

Friends Boarding School, Barnesville, Ohio.

Friends Central School, Philadelphia 31, Pennsylvania.

Friends School, Atlantic City, New Jersey.

Friends School, Baltimore 10, Maryland.

Friends School, Wilmington, Delaware.

Friends Select School, Philadelphia 3, Pennsylvania.

Friends Seminary, New York 3, New York.

Friendsville Academy, Friendsville, Tennessee.

George School, George School, Pennsylvania.

Germantown Friends School, Philadelphia 44, Pennsylvania.

Lincoln School, Providence, Rhode Island.

Moorestown Friends School, Moorestown, New Jersey.

Moses Brown School, Providence, Rhode Island.

Oak Grove School, Vassalboro, Maine.

Oakwood School, Poughkeepsie, New York.

Scattergood School, West Branch, Iowa.

Sidwell Friends School, Washington 16, D. C.

Westtown School, Westtown, Pennsylvania.

The William Penn Charter School, Philadelphia 44, Pennsylvania.

PRAYER ROOM AT THE U.N.

Trygve Lie, Secretary-General of the United Nations, has made an announcement of the room for meditation and prayer secured at the United Nations' Lake Success headquarters at the suggestion of Quakers and the World Council of Churches. Formerly a delegates typing room, the room is furnished as a non-denomination chapel with an altar like arrangement of the sixty members nations' flags.

One Moslem delegate expressed particular interest in the room. "I have been having quiet periods three times a day," he said, "in telephone booth number 4." The room is now available for use by delegates, employees and visitors.

General Assembly committees have given authorization to have a meditation room set up at future U.N. headquarters in Manhattan.

A famous journalist, visiting the World Council of Churches Assembly, threw up his hands when he was told that the Council proposed to issue a two-thousand word message to the world. "Does it take all that to say that 'God is love'?" he asked. It does, and a lot more too.

Ecumenical Press Service

Moral power does not derive from any act of Congress. It depends upon the relations of a people to their God. It is the churches to which we must look to develop the resources for the great moral offensive that is required to make human rights secure, and to win a just and lasting peace.

John Foster Dulles

Our World Missions . . . .

is page is provided in alternate issues of "The American Friend" by the Mission Board of the Five Years Meeting. Edited by Merle L. Davis.

HE MINISTRY OF CHRISTIAN TEACHERS ON THE MISSION FIELD

(We are indebted to Alta H. Hoyt for this article.)

THE NEED

We read with deep concern, in *Friend- Flashes* of November 20th, the ission Board's plea for eight well alified educational missionaries for r mission work in Kenya, East Africa; men and two women, who must be the field by January 1952, and whose pport will be supplied by the British overnment. Quoting from the letter W. Scott Dickson, the general secre- ry of the Christian Council of Kenya, says, "If the Friends Africa Mission nnot find the staff needed for its hools, then I am afraid the Govern- ent will have to take over the village hools, transfer the teacher training nter elsewhere, and make other pro- sions for the senior secondary school." Many have marveled at the growth the Friends Africa Mission in the ty-eight years, resulting in a Yearly eeting of well over 22,000 members, mprised of 411 congregations and 24 nthly meetings; also 335 schools with 411 pupils enrolled. This has not been nass movement but a healthy normal owth, because the gospel of Christ s preached and lived by the mission- es, whether ministers, doctors, nurses, achers or industrial workers. As e Africans, one by one, accepted this spel which made them new creatures Christ, to the extent that their neigh- rs saw and felt the change, and the tive Christians naturally witnessed all they met, just as the early church l, then came the requests from north, uth, east and west for schools where hers too could learn about this won- rful God who loved them.

t is our policy as a mission that ery teacher sent out to start a little hool in the bush must first be a keen ristian, as well as be prepared to ch the people to read, write and do ns. Every school session was begun h the Word of God, stories of both Old and New Testament, the chil- n committing to memory choice ses of scripture, singing gospel songs their own language and prayer. As teachers lived and visited in the ages with their pupils, they were e to lead the children, one by one, o a vital touch with Christ which ulted later in a meeting being estab- ed in each school center. It is true that the teachers were backed and helped by the missionaries and the elders, but to the teachers' daily wit- ness among the children goes the credit of the resulting groups of Christians, the local meetings.

Now try to imagine what would hap- pen to East Africa Yearly Meeting of Friends in future years, if these needed missionary teachers are not forthcom- ing and the Government takes over our 335 schools, takes away our Teacher Training center, and does not allow us the Senior Secondary School. Immedi- ately our mission would lose its stand- ing in the eyes of all the Africans of the colony. They would say the Amer- ican Friends had deserted them to fend for themselves when they are not yet ready for that. Government would put in teachers they considered qualified, in our schools, whether pagan, Mo- hammedan or Christian. We could not train our own teachers in the Christian faith as we are now doing, and our pupils who want higher training would have to go elsewhere for it. You can see what a tragedy that would be to the growth in Christian character of our people, and to the building up of East Africa Yearly Meeting. They are still young in the faith and must have the help of Christian instruction for some years to come.

IS TEACHING REAL MISSIONARY WORK?

In talking with different ones about this wonderful opportunity for life service in Africa, to teach the youth, supervise schools, and train Christian teachers, I have been surprised at such questions as this one, "Do you consider just going out there as a teacher is real mission work?" I was glad, after teaching there myself for many years, that I could sincerely answer, "I do." In fact I am convinced the teacher has the opportunity of getting closer to the boys and girls and staying there, over a longer period, than the preacher has. The proclaiming of the gospel message comes first to awaken the minds and hearts to a need but a teacher can wit- ness that message if he knows it in his own heart, just as a minister can. Again when a girl or boy wants help, he feels more at ease coming to his teacher as he daily comes to know him in the school as a real friend. A close friend- ship develops between the teacher and each pupil, and a wide awake teacher watches with interest the development of each child, sees his weaknesses, knows just when to put in a word of warning, or one of encouragement, whatever is needed, and when it is needed.

If all were weighed in God's balance, I have a feeling that the Christian teacher who has a real heart experience with the Lord reaches the needs of his students spiritually, as efficiently and definitely as the minister. I feel sure of it in my own case. While I loved speak- ing to the people in the local meeting, the monthly meeting and the quarterly meeting, I believe, under the unction of the Spirit, yet for actual results one can see in changed lives, I believe throughout the years of my service in Africa, I accomplished more lasting good to the most people as a teacher among them.

Having just had Benjamin Shidzu- gane Ngaira in our home for five days, we have appreciated anew what the gospel of Christ and Christian educa- tion can do for an individual over a period of years. I would give first credit to his parents, Ngaira and Mwaidza, among the first Christians of the mis- sion. Ngaira himself was a teacher and later a preacher. They were glowing consistent Christians and wonderful parents, nourishing their ten children in the faith and putting them all through the schools of the mission. Then all of the teachers of our mission, as well as the medical staff, ministers, and technical staff have had their part in influencing his life, as well as the teachers in the protestant high school where he attended.

But the point I am coming to is this: the influence of Benjamin as a sucessful teacher among his own people for fif- teen years has been far greater and more far reaching than the influence of all of us white people put together. There is no denying the fact that the Africans can teach their people much better than we can; but it is our busi- ness to prepare teachers at our institu- tions, in the higher courses, so that they can do the teaching. That is why we must have teachers at once to go out and take over this most important work, otherwise we lose our chance of training the future leaders of our church and schools.

So young people, and older experi- enced teachers keep your hearts and ears open to God's call to Africa, where you are needed so much more than you are needed here. I believe it is the greatest work that one could do for the furthering of God's kingdom. It is now that you are needed. Do not delay or put off God's call to you.

ALTA H. HOYT

(The educational workers which are urgently needed this year are: a princi- pal for a senior high school, two normal

(Continued on page 10)

The Sunday School Lesson

Prepared by Russell E. Rees

For January 21—Jesus Meets Growing Hostility

Mark 1:40-3:12

Some place recently I read a little piece on "The Art of Getting into Trouble." Much has been written about the art of keeping out of trouble, but why should one want the opposite art? It is fairly easy to keep out of trouble. One has only to be innocuous in word and deed. In fact it is fairly easy to get into trouble, too, if one is tactless and inconsiderate of other people. I suppose what is needed is the art of getting into trouble creatively.

One look at Jesus will convince you that he did get into trouble, often and seriously. He ran afoul of the leaders of the temple. He challenged the assumptions of society. He put human need above traditions and soon found himself the center of controversy.

The whole of the lesson material should be read, not just the verses printed in the quarterly for today. It seems to be strange that anyone opposed Jesus, if you look at his actions one at a time. Healing a sick man is certainly not ground for hating the healer. Selecting a man from "public life" as a follower should not antagonize people. Accepting an invitation to dinner, even when some bad people were to be present, is not a very evil thing. And refraining from fasting, or plucking an ear of corn on the Sabbath, or even relieving suffering on the Sabbath scarcely seems to be ground for open hostility.

When you put all these things together they begin to make a picture. Jesus gave no special deference to big people. He liked common folk, wanted to be with them, was concerned about their well being, expended himself on their behalf, challenged those who put obstructions in their way and generally showed himself a friend of man. Because of this, he was impatient with senseless regulations. Jesus simply would not tolerate the kind of religious snobbery which assumes that virtue is a class possession. The kind of legalism which considers a tradition as more important than a sick or hungry man was to him irreligious. He got into trouble because he loved people and wanted to do something about it.

I doubt if there is any way to be a Christian and keep out of trouble. If any man tries to do what the Gospel implies, he will run into difficulty. The people who have special little provinces fenced off as their prerogatives will not like you if you invade those areas. The scribes were not the last ecclesiastical leaders who resented the intrusion of the "layman."

Perhaps after all we do need to know how and where the Christian should get into trouble with current evils. It is not enough to allow evil to go on unchecked and unchallenged. But make no mistake about it, the people who make profit out of evil will not like you if you meddle in their affairs. They may treat you with a condescending tolerance at first, but if you do not leave them alone, they, like the scribes, may at last seek ways to destroy you.

Questions:

1. What are some of the areas in which Christians should make themselves unpopular?

2. Is it essential to our religion that we make some enemies in carrying out our convictions?

For January 28—Jesus Teaches Concerning the Kingdom

Mark 3:13-4:34

Dr. Buttrick in his excellent book, "The Parables of Jesus," reminds the reader that "Jesus is the Master of parable because he is the Master of Life." There have been many great teachers, and many who have used the method of the parable. But few have ever been able to make the parable such a living vehicle of truth as he did, and the reason must surely be that He was Truth, and so all that he touched became alive to the truth. The simplest every day incident was shot through with the light of understanding as Jesus saw it.

A splendid illustration of Jesus' method follows in this lesson. Growth is prevalent all around us. For centuries before Jesus, men had been casting seeds into the ground and waiting for the harvest. To Jesus this was not mere event, it was parable. The Kingdom comes like the harvest from the seed. There is first the blade, then the ear, then the full corn. The tremendous growth of the mustard plant is another illustration. Small beginnings need not hinder large development. Growth is one of the great laws of the universe. If it is the first law of life on the earth, it is also the first law of the spiritual world.

There are very few of the parables of Jesus which are hard to understand. Most of them come out of the every day experience of man, and are understandable even to the unlearned man. In fac most of the parables of Jesus can b understood by children.

The simplicity of the parable mus not deceive us however. There are ofte deep undertones of meaning which cha lenge even the greatest philosophers. I fact it is doubtful whether we eve understand anything fully unless w can interpret it in simple language. Th man who writes so that only a fe pedants can understand what he says probably does not half understand wha he writes himself. Many of us who ar preachers need to be reminded, a Rufus Jones once was told, that Jesu said, "Feed my lambs, not feed m giraffes."

The unconquerable faith of Jesus and indeed of the Christian churc through the ages, is revealed in thes parables. No tragedy could destroy thi faith. "The earth bringeth forth frui of itself." The seed and soil, if they ge together, know exactly what to do. I does not depend upon man's approva or consent. The everlasting purposes o the Creator are revealed in the tinies seed. The laws of the whole univers are on the side of growth.

So Jesus says the laws of the un verse are on the side of the Kingdo of God. Plant the seed, it comes t fruition. When a man puts himself int this process, the end is foreseeable. Th smallest act, like the smallest see produced its kind. Love begets lov not hate. The Kingdom grows if th Kingdom seed is planted. But you ca not grow figs from thistles. "Whats ever a man sows, that shall he als reap." In this is our hope and ou faith. God is faithful to the seeds o the Kingdom.

Questions:

1. What is required to make a goo teacher? Illustrate from the method o Jesus.

2. Why are we afraid that good wi will not work? Is it because of lack o faith in God's ability to reproduce goo ness in men?

Lessons based on International Sunday Scho Lessons; the International Bible Lessons f Christian Teaching, copyrighted by the Inte national Council of Religious Education.

OUR WORLD MISSIONS

(Continued from page 9)

training teachers, two high school teac ers. Married men between 25 and 3 years of age are preferable for all these positions. They should be colle graduates, with a Master's Degree education, if possible, and must ha had previously a few years of succes ful teaching or administrative expe ence in education. Make application t American Friends Board of Missio Richmond, Indiana.)

Friendly Life — Far and Near

irst Friends Meeting at Marion, In-
na, is planning an expansion im-
vement and modernization of the
etinghouse basement. Interest in the
eting has increased and attendance
he highest for several years.

* * * *

ichard P. Newby, minister of the
ends Meeting in Minneapolis, was
ently named head of the Comity
partment of the Minneapolis Church
eration. He will also serve on the
rd of Directors of the Federation.

* * * *

entral Friends Meeting at High
nt, North Carolina, is moving rapid-
oward new building. Not only has
und been purchased, but utilities,
ds and a picnic shelter house have
n erected on the grounds. A second
npaign for funds is promising well.

* * * *

. Perry Hadley, former missionary
Alaska, has been visiting his son
old and family in Boston, where
old Hadley is teaching in Simmons
lege. Perry Hadley will, for the
sent, make his home with his son
daughter, Herbert and Sara Had-
in Washington, D. C.

* * * *

he Friends Service Council of Lon-
Yearly Meeting has made an ecu-
nical move in advising a closer co-
ration of Mid-India Yearly Meeting
th other Churches and Missions in
ia." This action was taken "in view
he increasing difficulties of finding
sonnel in Britain to help in its work
institutions."

* * * *

oung Friends from Baltimore, Wash-
on and Fishertown are conducting
ork camp project on the Friends
mmunity Center building in Fisher-
n, Pennsylvania. The young people,
er the leadership of Marlin Dawson,
riet Francis and Biddle Atlee, hope
complete the interior work on the
ding in January.

* * * *

series of daily periods of prayer
peace has been launched by Wil-
gton Monthly Meeting at Wilming-
Delaware. The Meetinghouse will
pen daily from 12:30 to 1:30 p. m.
weekdays for unprogrammed devo-
s. The general public is invited to
er at the Meetinghouse for periods
rayer.

* * * *

group of Japanese Friends and a
p of American Friends are raising
ey for the reconstruction of the
tinghouse in Tokyo. Approximately
$4,000 more is needed to permit the erection of a meetinghouse in 1951. The new building would serve for Japan Yearly Meetings as well as for Meetings for Worship.

* * * *

James R. and Anne Willis Stein have moved from Sedley, Virginia, to Poughkeepsie, New York, where James Stein will serve as minister to the Friends Meeting in Poughkeepsie. He has served for the past twelve years as minister and executive secretary in Virginia Quarterly Meeting. His first service at Poughkeepsie will be held on January 14.

* * * *

A newsletter from the Economy Friends Meeting in Indiana indicates a rising tide of interest and attendance under the leadership of William Q. Hale, who serves part-time while heading a branch bank in Hagerstown. William and Mildred Holmes Hale endeared themselves to a wide range of Friends while directing the work at Quaker Hill from 1947-1950.

* * * *

Due to the difficulty of knowing the exact number of members of the East Africa Yearly Meeting of Friends, the total membership of the Five Years Meeting cannot be given accurately. However we know that it is approximately 90,000, which is slightly more than one-half the total world membership of Friends. The number of persons in the Society of Friends the world over is now reckoned as 179,000.

* * * *

Elbert Russell, Dean Emeritus of the Duke University Divinity School and well known Quaker historian, will teach at the College of the Gulf States in Mobile, Alabama, this winter and spring. The college is a newly-formed institution, serving an area which has not been previously served by a college. Elbert Russell taught at Guilford College after his retirement from Duke University.

* * * *

Ruth J. Perry, director of the French and Italian desks in the American Friends Service Committee, reported recently on her visit to Italy. Head of the Italian Mission is Arthur Mekeel, who, with his wife Etta and their three children, lives in Rome. Work with UNRRA housing projects, with youth seminars, with the Union for the Struggle Against Illiteracy (known as the Analfabetismo), and with homes for reform school boys and girls is part of the program of the Italian Mission. Several of the original projects of the Service Committee have been taken over by other organizations, and much of the work now done is in cooperation with Italian or international groups.

* * * *

Friends of our local meetings who are interested in attending the World Conference of Friends in England in 1952 are encouraged to make their interest known. In some areas, quotas will probably not be filled and should not be understood to limit severely the representation from Friends Meetings. There are many Friends, active in local meetings but not known to Yearly Meetings or to the Friends World Committee, who should attend.

* * * *

Young Friends in New London Quarterly Meeting, Indiana, have begun a program of young people's meetings held between the regular Quarterly Meetings, as well as during Quarterly Meeting week-ends. The new plan resulted from the group's feeling that interest and attendance would increase if the young people's meetings together were held oftener. New London Young Friends suggest this plan to other Quarterly Meeting young people's groups.

* * * *

Milo Ross, Minister of the Seattle, Washington, Memorial Friends Church, his wife Helen and family have moved into the new though unfinished parsonage just south of the church, which is also in the process of being completed. Construction of both buildings is still going on. Volunteer workers are helping with the work. Through unusual cooperation of the members and neighbors, much has been accomplished during the past year.

* * * *

A change of meeting place has been reported by the Honolulu Meeting. Meeting for Worship is now held every Sunday at 10:15 a. m. at the Y.W.C.A., 1040 Richards Street, Honolulu, Hawaii. A study group follows. Recent visitors to the Meeting have been Edith F. Sharpless, who was enroute to Japan to resume her work there, and Dudley and Eleanor Carrol, of the Chapel Hill, North Carolina, Friends Meeting, who are paying an extended visit to their son in Hawaii.

* * * *

The American Friends Service Committee is emptying its warehouses to meet the critical emergency among Korean war sufferers. Three million persons need help. The A.F.S.C. has promised fifty-four tons of clothing (135,000 articles) immediately. Con-

tributors are urged to replace this clothing, so that work in Europe and Japan will not be handicapped. Clothing, including heavy winter clothing especially suitable for Korea, should be sent to the usual clothing centers.

* * * *

A group of four peace organizations will hold a "Clinic on U. S. Foreign Policy" in Washington on January 15 and 16. The Clinic, which will be held in the Florida Avenue Meetinghouse, is for peace workers and others interested in "building a peaceful, disarmed and civilianized world." The sponsoring groups are the Friends Committee on National Legislation, the Fellowship of Reconciliation, the National Council for the Prevention of War and the Women's International League for Peace and Freedom.

* * * *

How many Friends Meetinghouses and Friends Churches have been built in the last twenty-five years? If your Meeting has erected a new building since 1925, or is planning to build, please write to Eleanor W. Taber, 39 East 78th Street, New York 21, New York. Give the year when the building was opened, the approxmiate size of the structure, seating capacity, material used—stone, wood or brick—whether labor was performed by the members of the meeting, and tell anything you care to about the method of financing.

Friendly Fellowship

PORTLAND QUARTERLY MEETING, INDIANA — Visitors at Portland Quarterly Meeting held at Portland, Indiana, on December 9, were Susie and Aaron Sproul, Franklin Chant and Paul Reich. The afternoon message, given by Paul Reich, was based on Joshua 1:3, using the thoughts of provision, possession and participation. Susie Sproul, of Fairmount, gave a short message.

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MARION, INDIANA — South Marion Friends Church maintains its usual spiritual life and vigor under the pastorial leadership of John Retherford and his wife. Since the first of September, a public address system has been placed in the auditorium, a new mimeograph has been purchased, and for the first time in the history of the church, bulletins are distributed each Sunday morning. Ground has just been broken for the erection of a Sunday school annex at the rear of the present church building. It is expected that a new church will be built in the near future.

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MUNCIE, INDIANA — Four Advance goals were approved by the Friends Memorial Church at Muncie, Indiana. 1. A twenty-five per cent increase in attendance. 2. A ten per cent increase in active membership and participation. 3. A twenty-five per cent increase in the financial support of the work. 4. A ten per cent increase in Friends teaching. The program extends to every class, committee and group in the church. "Every group in the church and the entire church needs to advance in increased attendance, increased giving, participation and learning more about Friends and keeping in the Quaker stream."

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SPICELAND QUARTERLY MEETING, INDIANA — Quarterly Meeting was held at Spiceland Friends Church on December 9. Keith Sarver of Watseka, Illinois, had charge of devotions and led the song service. Norval Webb and Fred Smith of Richmond, Indiana, brought the messages at the worship service, speaking on the subject of "Evangelism." Norval Webb emphasized the new approach — the individual approach which stresses individual responsibility. He described the plan of taking a census of everyone in the community and then having fellowship groups go out and interest every individual. Fred Smith enumerated many instances where the church has fallen short of its responsibility as to its stewardship of the gospel. He said that if the Friends Church is to grow as it should, it must accept individual and collective responsibility to extend the Gospel to the entire world. Other visitors present included Will Reagan of Richmond and Mack Jones of Danville. Two new pastors in the Quarterly Meeting were in attendance, Truman Whitaker of New Castle and Joe Reece of Kennard.

In the Larger Circle

Opposition to the use of atomic weapons was voiced by the General Conference Mennonite Church in a message to President Truman and Trygve Lie. At its annual session, the Mennonite Council of Boards urged the continuation of negotiations and condemned the use of A-bombs and H-bombs. The Mennonite leaders said, "We join with other Christian bodies in expressing deep-felt opposition to the use of these instruments of horror."

* * * *

Student cooperatives at the University of California are described in the December *Holiday* magazine as "the only factor on the campus offering a direct and hopeful answer to the cyclotron up on the (campus) hill." Irving Stone, author of an article on the university, says that the campus co-ops place "no restrictions in race, creed or religion." He says two junior men students left a fraternity for a co-op because they found the former "too ju nile." And, he says, a girl stud forsook an ultramodern and styl college dormitory to join a cooperat because she felt that the girls at dormitory were "cut from an identi pattern." (Cooperative News Servic

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Eleven leading clergymen and ligious teachers of various Protest churches have warned Christian lead that "widespread anti-Jewish feelin a cancerous growth, pushing its roots deep into the vitals of the Ch tian Church." The appeal to churc to acknowledge with penitence and mility their failure always to embo the spirit of Christ, and to meet th failures in their attitudes toward Je with courage and honesty was issu through the Council Against Into ance in America.

* * * *

Women ministers are prominent several denominations, as well as in Society of Friends! Mrs. James D. W ker of Mt. Vernon, Ohio, who w elected Chairman of the General partment of the United Church Wom at the National Council of Churches an ordained minister in the Christ Church (Disciples).

* * * *

At their International Convention, Disciples of Christ Church urged t freedom of expression be safeguard Freedom of expression and other le rights should not be suppressed by p lic authorities in their persecution subversive activities, they said.

* * * *

More than 75,000 copies of an addr "Let's Try God," delivered in the Sen in August by Senator Ralph E. Fl ders of Vermont have been distribut by religious groups in the Uni States. In his address, Senator Fland pled for the use of Christian love a the Christian Gospel in solving world's problems.

* * * *

Church membership in the Uni States increased twice as fast as population during the past year, o proportional basis, a Princeton prof sor declared. The national populat gain has been 1.5 per cent as agai the church membership figure of per cent. "This gain," he said, "has b due to the new sense of urgency on part of the churches regarding ev gelism."

* * * *

German protests against re-armam are becoming increasingly widespr and vocal. Newspaper polls reveal hostile vote of 84 per cent. Martin N moeller, distinguished German cler man and Karl Barth, the Swiss theo gian, are among others campaign against re-armament. (WP)

iterature in Review

ll books reviewed in these columns may urchased through the Friends Book and ly House, 101 South 8th Street, Richmond, na.

ere I Stand—A Life of Martin ier, by Roland Bainton; Abingdon-esbury; $4.75.

is interesting to note that the ior of this book is an active member ie Society of Friends. He served in nany as a religious visitor for the rican Friends Service Committee ie summer of 1948.

. Bainton, a church historian ializing in the Reformation period, written a remarkably human, in-sting and scholarly book on the of Martin Luther. It is not always one can use this happy combina- of adjectives in regard to a single .

ie book is human because it helps ee Luther as he really was—a man from early childhood was a seeker religious truth and the good life. joined the monastery to do away his doubts and periods of de-sion, and was there exceptionally ent in following the monastic regu-ns, hoping that the good life con-d of doing good and of following acts of worship. Of this period of ier's life, Dr. Bainton writes, "He the way of good works and dis-red that he could never do enough ve himself. He endeavored to avail elf of the merits of the saints and d with a doubt . . ."

re is a great man who went through y of the same kind of doubts and gles that we must face. To read story of Martin Luther is to read thing of the condition of our own .

. Bainton also writes interestingly e content of Luther's ideas and the ns why they appeared revolution-o those of his day; of the nature uther's faith; of the opposition h his teachings aroused; of his ; and of his ideas of womanhood. stly, the book is scholarly. It is than a story of events. It is an pretation in a simple, straightfor-way, not only of what happened, f why it happened. One cannot this book without gaining new ledge of one of the most complex ds of history. It is a marvelous of the cause and effect of ideas history.

Bainton has given a distinguished e to the history and life of Prot-tism. Every person interested in ing forward the Protestant wit-should read *Here I Stand.*

Leonard Hall

Monk in Armour, by Gladys H. Barr; Abingdon-Cokesbury; $3.

Many readers of *The Penn Weekly* remember with deep appreciation the long continued story on Martin Luther which appeared a little over a year ago. So popular was it that Gladys Barr was asked to prepare *Monk in Armour* as a full length novel.

The author adds to the relatively cold historical facts surrounding the Protestant Reformation the warm and challenging story of the man who gave it life. Into the true historical setting she paints the life of a humble man who was torn between the love of a prominent woman and a love of God which seemed to be leading him to a monastery. Having chosen the life of a monk, he worked and prayed fervently for the kind of life which he felt that God was holding out for man.

Gladys Barr leads us step by step through Luther's divine unrest and attempts at reformation within the Church on through the initial steps of the Reformation and the life which Luther found in proclaiming the gospel of Christ to the common people of his day. You cannot help living with Luther when you read *Monk in Armour.*

Lawrence H. Peery

A Program of Christian Responsibility in the International Crisis is the title of a major address to the National Council of Churches in Cleveland, by O. Frederick Nolde, director of the Commission of the Churches on International Affairs of the World Council of Churches. It is now available through the Board on Peace and Social Concerns of the Five Years Meeting of Friends, 101 South 8th Street, Richmond, Indiana.

This address stirred the Convention of the National Council of Churches more deeply than did any other address. Though not actually adopted as a statement of the National Council, it represents largely the Council point of view.

COURTESY IN BUILDING

A Homily

Did you ever watch attentively the building of a house? If so, this is what you saw. After the site had been selected, first came the men who were to dig the cellar and the trenches for the foundation. As soon as they had finished, possibly a little before if haste was in order, came the men who laid the foundation. Then appeared the carpenters for their first session and up went the superstructure, walls and roof.

Then the electricians had their day, as did those who installed the heating equipment, finally the carpenters again, followed in turn by painters and interior and exterior decorators, and the building was complete.

There was coordination and mutual respect among all these groups of workmen. Furthermore, each recognized the importance of the work of all the others.

The carpenters never said to the masons, "We don't need your work. We could just as well build this house directly upon the ground." The painters and decorators would never say to the carpenters and plasterers, "Why do you get in our way and detain us? We have no need of your work." Neither does the excavator ever so much as think that his is the only important task.

Tell me this! Why cannot those who profess to be engaged in building Christian character have as much courtesy in building as those who construct in mortar, brick and lumber?

And what about the results of the building effort? Would not co-ordination and co-operation among the builders be as conducive to permanence and symmetry in one case as in the other?

Henry M. Vore

Carlisle, Iowa

The soul is nurtured best when that soul has withdrawn into the secret place, closed the door and entered deeply into loneliness with God. — *Harold Chance of the A.F.S.C.*

TOKYO MEETING HOUSE

The original meetinghouse was burned by incendiary bombs in 1945. Friends in Tokyo have an inadequate meeting place now. Inflation makes outside aid essential for rebuilding. A voluntary committee of American Friends is trying to raise $6600 to assist the Japanese Friends. One-half of this sum is in hand. Would you like to help finish the job?

If so, please mail your check to

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PRAYER FOR CHRISTIAN UNITY

The week of January 18 to 25 has been set aside again this coming year by the Commission on Faith and Order of the World Council as a time of prayer for Christian Unity. The call was sent out to member churches of the World Council by eleven officers of the Commission, headed by Archbishop Yngve Brilioth, Primate of the state Lutheran Church of Sweden, and including the Commission's Secretary, Rev. Oliver S. Tomkins of Great Britain. The officers noted that since the Annual Week of Prayer for Christian Unity was inaugurated in England in 1934, its "observance is slowly but surely gaining ground in many countries."

CORRECTION

A Memorial to Esther E. Baird in the December 7 AMERICAN FRIEND indicated that the Ohio Friends' India Mission had been given up at the time when the Women's Missionary Union established the Esther Baird Love Fund. We apologize for this error, for the Ohio Board has, without interruption, carried forward its India Mission Work, even caring for several items in the support of Esther E. Baird. At present, the active staff of the India Mission consists of thirteen missionaries, with two others under appointment.

Five Years Meeting sessions: A small girl asked her minister father, "Daddy, why do you bow your head just before you preach?" He replied, "I'm asking God to help me." "Well," she persisted, "why doesn't he?"

BIRTHS

HADLEY — To Herbert and Ruthanna Davis Hadley, a daughter, Helen Hays, on December 17, at Washington, D. C.

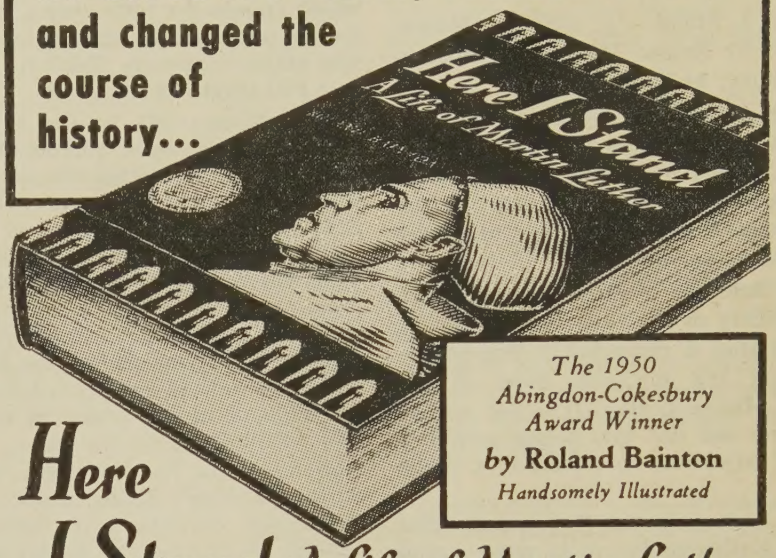
MICHENER—To Carroll H. and Catherine Allen Michener, a son, Alan Howard, on October 27, at New Milford, Connecticut.

DEATHS

MACOMBER — Ada S. Macomber, on October 26, at Central Village, Massachusetts, aged sixty-eight. The wife of Edward L. Macomber, she was an active member of the meeting for over forty years, and a teacher in the Sunday school. Many student pastors (both Friends and others), now scattered from Maine to California, were recipients of her generous hospitality. She is survived by her husband, one son, three daughters, and four grandchildren.

WANTED — A copy of Volume I Encyclopedia of American Quaker Genealogy—North Carolina, by William Wade Hinshaw. Advise price and condition of Volume. O. E. Carter, 125 Waverly Drive, Tulsa 4, Oklahoma.

He defied the church, founded a faith and changed the course of history...



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MERRILL L. HIATT, Headmaster

Locust Valley, Long Island, N. Y.

LOCAL MEETING DIRECTORY

ALHAMBRA, CALIFORNIA

Ramona Park Community Church (Friends) 1209 South 7th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p. m. Raymond V. Breaker, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way. phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for worship, eleven. Marie A. Ferguson, Meeting Secretary, 810 Clark St., Apt. 10, Evanston, Ill., phone University 4-8511 or Greenleaf 5-6295.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. Ruth Tuttle, Clerk, 903 Ellison Ave. Eugene Kreves, pastor, 2805 Digby Ave., Phone PL 8911.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

DETROIT, MICHIGAN

First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Meeting for worship 10:30 a.m. each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister, Jack Tilton, Assistant to Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m., Verl D. Lindley, Minister, RIchmond 70716.

LYNN, MASSACHUSETTS

Friends Meetinghouse, corner Friend and Silsbee Streets. Bible School at 10 a.m., Worship at 11 a.m. W. Carlton Jones, Minister. LY 57905.

MINNEAPOLIS, MINNESOTA

Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a. m., Meeting for Worship at 11:00 a. m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

MOORESVILLE, INDIANA

Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Gospel Service 7:30; Mid-Week Meeting, Thursday, 7:30 p.m. Albert F. Bohnert, Pastor. Phone 194.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October 1 through April each Sunday at 11:00 a.m.

OBERLIN, OHIO

Meeting for worship, First Day, 11:00 a.m., from October to May, Sturges Hall, Oberlin College. Visiting Friends always welcome. Phone Imre Domonkos.

ORLANDO, FLORIDA

Friends Meeting for Worship at Sorosis House, 108 Liberty St., First Days at 11 a.m. Monthly Meeting, 10 a.m. on first First Day of the month.

PASADENA, CALIFORNIA

First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

PHOENIX, ARIZONA

Meeting for Worship at 915 North 4th Street each Sunday at 11:00 a.m.; Charles Kelly, Clerk, 9112 North 3rd Street.

PLAINFIELD, INDIANA

Sugar Grove Conservative Friends, Meetinghouse established 1823. Quiet Hour for Worship Sunday at 10 a.m.; Plainfield, Indiana, Route 1, 2 miles south on Road 267, one-half mile west.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON

Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, VErmont 3579.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for Worship, First-day at 11 a.m.

TUSCON, ARIZONA

Friends Meeting, 436 E. Third St. (rear). Worship, First Days at 11 a.m. For information write Route 2, Box 674. Phone 5-5959.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting. 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p. m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS

University Friends, University Ave. at Glenn. Church School, 9:45 a.m. Worship, 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer Meeting, Wednesday, 7:30 p.m. Friends University bus. Charles A. Lampman, Minister. Dial 2-3373.

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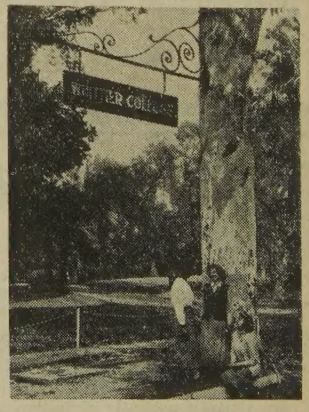

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